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। तस्मै श्री गुरवे नमः ।

# THE CHITRAPUR SUNBEAM :- NOVEMBER 2020

V. RAJAGOPAL BHAT, Editor

## CONTENTS

Page No.

Prayers, Praises & Psalms	4
Sunbeam Subscriber Details & Feedback Request Form	5
Teachings of Swami Anandashram	6
Teachings of Swami Parijnanashram	9
Teachings of Swami Sadyojat Shankarashram	12
Jagadguru Speaks	15
Teachings of Swami Iswarananda Giriji Maharaj	16
Historical Survey of Shri Venugopal Shrine at Mangaluru Samadhi Math - An Article	19
Santa Arur Umabai Bodhamrit	20
Little रविकिरण	22

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or WhatsApp to : 9892229574 (Uma Arun Bolangdy)  
or Email to : [sunbeam.seva@gmail.com](mailto:sunbeam.seva@gmail.com)

For any Correspondence : Shri Arun S. Bolangdy, Flat No. 10, Mira House,  
255/1, Mogal Lane, Mahim (W), Mumbai 400016.

Address of Shri Chitrapur Math :

SHRI CHITRAPUR MATH, SHIRALI – 581 354

(DIST. UTTARA KANNADA, KARNATAKA)

Tel. No. – (STD Code 08385) – 258368 & 258756

E-mail – [seva@chitrapurmath.in](mailto:seva@chitrapurmath.in) (Both for booking Seva &  
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“सा मां पातु सरस्वती”



PRAYERS, PRAISES & PSALMS  
THE UPANISHADS

Yagnavalkya tells Janaka:

तद्यथा तृणजलायुक्तं तृणस्थान्तं गत्वानयमाक्रममाक्रम्यात्मानमुपसंहरति  
एकमेवायमात्मेदं शरीरं निहतांविद्यां गमयित्वान्यमाक्रममाक्रम्यात्मानमुपसंहरति ॥

As a leech, having reached the end of a blade of grass, takes hold of another blade and draws itself to it, so the self, having left this body behind it, takes another and draws himself to it

तद्यथा पेशस्कारी पेशसोमात्रामुपादायान्यन्नवतरं कल्याणतरं रूपं तनुते  
एकमेवायमात्मेदं शरीरं निहतांविद्यां गमयित्वाऽन्यन्नवतरं कल्याणतरं रूपं कुरुते ॥

As a goldsmith, taking an old gold ornament“moulds it into another, newer and more“beautiful, so the self, having given up the body, takes on a newer and better form.

तद्यथाहिर्निर्ल्वयनी वल्मीके प्रत्यस्ता शयीत एकमेवेदं शरीरं शेते ।

अथायम शरीरोऽमृतः प्राणो ब्रह्मैव तेज एव ॥

As the slough of a snake lies on an anthill, being cast off there, in the very same way lies this body. Then, this bodyless, immortal self is indeed, Brahman, the supreme Light.

(Continued: Brihadaranyaka Upanishad)

‘ॐ श्री सद्गुरवे नमः’

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## SWAMI ANANDASHRAM

### RELIGION A MATTER FOR PRACTICE AND EXPERIENCE

(Delivered at Karkala in May 1937, and published in  
Kanara Saraswat in August 1937.)

That reason should be given the first place in teaching religious topics, is an idea which has of late been gaining strength. But if, among such topics, rebirth and the like must be taught from experience alone, is there any way, to do so by dying first to gain it? Hence, in matters beyond the powers of reason, it is necessary to accept trustworthy statements as authority. Don't we refrain from taking poison on the authority of such statements without testing them to obtain the experience?

It is not to be understood from this that reason should be ignored altogether. It must be given due weight if only to scotch the evils arising in society from blind mistaken faith. Accordingly, the authority of reason and the Scriptures alike will be relied upon in dealing with today's subject.

Is religion a mere matter of speculation? The question may be interpreted in two ways:

(1) When strenuous efforts have proved fruitless, to believe, in order to soothe one's grief, that God will bestow the reward at least in a future birth, is pure speculation; in other words, a mental attitude, assumed for the sake of mental peace, in the absence of any actual experience of God or of rebirth.

(2) Intellectual perception of truths relating to God and religion, is enough: practice is unnecessary. Whatsoever the

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‘ॐ श्री सद्गुरवे नमः’

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practice, good will result from the mere fact that the mind is directed towards religion.

That neither of these contentions is sound will be clear from the following explanations:

(1) Says Manu (VI-67): “If dirty water has to be purified, it is absolutely no use calling the clearing nut aloud times without number. The water is rendered pure only when the nut is actually obtained and put into it. Similarly, the fruits of religion can be obtained only by practising it.” This disposes of the first contention.

(2) Says Sureshvaracharya (*Naishkarmyasiddhi*, IV-62): “If the wise may be wicked, what is the difference between dogs and such wise men?” Again, as the Upanishads put it, “He who does not leave wickedness aside cannot attain salvation from the knowledge of Brahman.” Hence the second contention also falls to the ground.

It follows from the above that religion is not a matter of speculation alone, but a matter for practice. Whether it is also a matter for experience will now be considered.

The religious doctrine of rebirth has been established in the *Gita* and the Upanishads. Gautama maintains that it is a result of the habit of previous births that the new-born calf seeks its mother’s teats straightway to have its fill of milk and does not search for it elsewhere; as also the fact the cow is frightened at the very sight of the tiger, realising that it is her mortal foe. According to the *Patanjali Yogasutras* (III-18), a particular type of *yogasadhana* enables one to recall past births. It may therefore be inferred that rebirth is a matter capable of being tested by experience.

Similarly, the *Patanjali Yogasutras* themselves (II-44) hold that a study of the Scriptures enables one to realise the *Ishtadevata*. It may be understood from this that the gods too are not outside the scope of human experience.

Again, the Upanishads declare that the ultimate goal of religion, namely, the attainment of the Self, is possible through intense meditation. Even the Parabrahman, then is an object

capable of being realised. Yajnyavalkya too (1-8) accepts this.

On the whole, it is clear that religion is not a matter of mere speculation but definitely one for practice and experience.

The utility of such a religion will now be briefly explained, although the question is not strictly relevant to the subject in hand.

That the well-being of society must rest on a foundation of ethics, is a proposition which few will deny. But ethical truths will not easily sprout in selfish hearts unless there is a religious feeling. Universal religious truths are not dissociated from ethics. Manu says (X-63) that harmlessness, truth, uprightness, purity and self-control should be practised by all alike. Is it necessary to add that religious tenets embodying such ethical teaching are a source of the society's well-being? "It is the function of religion to support the subjects and save them from a fall," says Vyasa. The injunctions against the satisfaction of the sexual instinct otherwise than through a wedded life, as also against the eating of flesh and the drinking of liquor otherwise than as prescribed in connection with laborious sacrifices, were doubtless meant to regulate man's natural propensities in an orderly fashion. According to the *Bhagavata* (VI-5-41), "The element of evil in the objects of sense cannot be appreciated without experience. Hence the man who adopts the life of the householder, experiences sorrow in due course from such objects, acquires dispassion, and adopts the path of *nivritti* ", the path that leads to ultimate good. Of the four *ashramas*, *brahmacharya*, *vanaprastha* and *sanyas* obviously follow this path, while even that of *grihastha* may be said to follow it to a large extent, being strictly regulated in various ways, for example, the prohibition of sexual intercourse except at prescribed periods.

"The Paramatman who is in all is One and to worship Him is the eternal religion." A feeling of this kind is a great help in the observance of tenets regarding harmlessness etc. Again, "Just as different rivers join the one ocean, the different faiths leads to the One Paramatman," indicating that a tolerant attitude towards other religions can result in nothing but good.



## TEACHINGS OF SWAMI PARIJNANASHRAM

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(Summary of the Discourse delivered by His Holiness on Yoga Vāsishtha at Warminster, Pennsylvania, USA on June 7, 1979)

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(Continued...)

The first step is **Shubhechhâ** or virtuous thought. In this state, the Sadhaka does everything as willed by God, leads his life without causing harm to anyone, he does not think or act lowly, he does not pose himself as a learned man or as one superior to his fellowbeings, he does not fear public opinion or make a show for the sake of public opinion, he is fearless and does not dread the fruits of action, even of wrong-doing. Such a man is liberated from worldly thought and action.

The next step on the Jnana Marga is **Vichâranâ** or the path of inquiry. The Shastras exhort us to seek the company of saints and holy men. One who follows the virtuous path begins to inquire within himself, to discriminate between truth and untruth, between right and wrong. He goes to his Guru, seeks his advice and, having received it, meditates on such advice—that is the second stage on the path of Jnana or Knowledge.

The third step is **Tanumânasâ** or, literally, shrinking one's mind. By now, the Sadhaka has acquired such a dispassion towards worldly objects and cravings that his mind begins to go within. Normally, the human birth is such that as an infant grows older, his mind loses its

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innocence. In the beginning, the infant is concerned only with his feed and is happy and content to lie in the arms of the mother. As he grows a little older, he begins to look at the world outside and starts identifying objects like cradle, his father and others around him as his own. Thus, man's mind tends to continuously go outside. Now, as a result of Shubhechha and Vicharana, his mind gets drawn within, it recoils from worldly objects, the sense objects and shrinks away from the world itself. This is described here as the mind becoming small. Small here does not mean becoming petty but being small to the world outside.

When the Sadhaka has thus completed the first three stages and is on the threshold of the fourth stage, he may experience all kinds of hardships in his Sadhana. When he is trying to achieve concentration of mind, while in the state of Tanumanasa, because of his Samskaras or because, as the Gita tells us, it is difficult to control one's mind, he finds himself afflicted mentally. He finds that he cannot always be in a state of shrinkage from the world and worldly objects. His mind may dart towards some object outside and get transfixed on it. Secondly, his state of childlike innocence may be taken advantage of by others and he may be exploited, thirdly, he may become complacent about his spiritual progress and get rooted to this stage without realising that he has yet to go higher still. The fourth source of affliction is becoming argumentative within himself, and getting confused, losing sight of his goal. These four obstacles are a natural phenomenon and confront every Sadhaka. He should take care not to be diverted from his chosen goal by such obstacles but push on resolutely. This

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human body is like a pot full of void. When the pot breaks, the void within merges with the great Void outside. This means, when we lose our sense of separateness, we become one with Brahman.

Having surmounted these four obstacles, the Sadhaka reaches the next stage on the Jnana Marga or Satwâpatti. **Yoga Vashishta** tells us that after achieving Tanumanasa, the Sadhaka's mind becomes pure, and all his actions acquire a Satwic quality. There is absence of all anger or passion, there is detachment from worldliness, and he is permeated with a state of contentment and happiness. He begins to see everyone and everything around him with equal vision and begins to gain knowledge of his universal Self, begins to see Brahman in one and all. This is not attainment of the final Jnana or knowledge of the Absolute but the Sadhaka is now on the threshold of such Jnana. He thinks of all and treats all with sameness, whether they be animate or inanimate, human beings or animals-all are the same to him and he begins to see his own Self in all. The sense of separateness between himself and the rest of the creation disappears. Now, when a person has had good sleep, he wakes up in the state of freshness and contentment. In this state of Satwâpatti, he achieves that state of contentment that one gets from good sleep even while awake. The best examples of this state of eternal contentment are Shri Ramakrishna Paramhansa and our revered Guru, Anandashram Swamiji. They looked at the world no doubt but their vision was perpetually inward drawn, they were Antarmukhis, they portrayed in their lives righteousness and virtuousness, they had discarded all anger and passions and enjoyed the perennial bliss of virtuousness. In this state, one treats all that one sees around him as transitory and remains unaffected by the passing phenomena. He is lost in contemplation of Brahman within him. He is always happy and blissful, happy with himself.



# Teachings of Swami Sadyojat Shankarashram

(Excerpt from June 2012 issue)

उड्डास दवोर्नु घेयाति आध्यात्मिक आमालें लक्ष्य . आध्यात्मिक लक्ष्य सोणु आमि समाज सेवा कोरु वचुल्यारि एक बरेपण म्होणु जाय्ना . तात्कालिक एक संतोष मेळतलो, माग्गेरि दुःख येत्तलें . आध्यात्मिक लक्ष्य दवोर्नु गुरु उन्मुख जाव्नु माग्गेरि आमि कल्लें कर्ताति, आमालें धार्मिक कार्य, आध्यात्मिक साधना इत्यादि आनि समाज सेवा, तिन्नि जाल्लें म्होणु जाल्यारि, ती एकी मंगलता येत्ता . आचार्यांगेले एक श्लोकाचेरि थोडो विचार आत्तं कोर्या .

रोधस्तोयहतः श्रमेण पथिकश्रयायां तरोर्वृष्टितो-  
भीतः स्वस्यगृहं गृहस्थमतिथिर्दीनः प्रभुं धार्मिकम् |  
दीपं संतमसाकुलश्च शिखिनं शीतावृतस्त्वं तथा  
चेतः सर्वभयापहं व्रज सुखं शंभोः पदाम्भोरुहम् ||

देवाली आराधना कर्तना कश्चि तीव्रता येव्का म्होणु ह्या श्लोकांतु सांग्ल्यां, शिवानंद लहरींतुलो श्लोकु . आचार्य म्हण्ताति रोधस्तोयहतः ... तोय हतः म्हळ्यारि उदकांतु न्हांव्या वचुलो एक नदींतु आनि **he just slipped ... got into the river, slipped and then he was being carried away by the torrential flow of water.** त्या वेळारि त्या मनुष्यालि कस्ली परिस्थिति आस्ता? रोध ... खंयिं एक धोरूक, कल्लें एक आधार मेळ्का म्होणु तश्चि एक **panic** म्हण्ताति न्हयि, एक आधार

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This page is sponsored in Loving Memory of  
Late Smt. RADHIKA MURALIDHAR KALLIANPUR.

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मेढका, that intensity. Some block, something he can hold on to, clutch at when you are being carried away, swept away in the torrential water. रोधस्तोय हत ... जो पानीके प्रवाहमें प्रवाहित हो रहा है, डूबने वाला है वो जिस प्रकार से एक किसी रोधकी आशा करता है उसके मनमें जो एक तीव्रता आती है, तश्श श्रमेण पथिकः छायाम् तरोः मस्त चम्कुनु आय्ला, दणूला, खंयिं बोस्वें इल्लें वऽत आस्स, एक होड झाड मेढयारि, ताज्ज मूळांतु वोचुनु बोश्येद म्होणु. तश्श एक तीव्रता आमाल भक्तिंतु येँव्का. दृष्टांत दित्त आसति आचार्य. भीतः स्वस्य गृहम् ... भिल्ला मनुष्यु, खंय्की राती जाल्लि, चम्कत आशिलो, खंयिं वोच्चें ? एक घर, खंय्की एक सान हॉटेल दिस्ता. अरे बापरे, हांग्गा वचुल्यारि आनि फजिति ... की भायर निहोंचें की ? हां स्वस्य गृहम् पळय्लें. आण्णाले घऽर पळैले. So, तश्श एक पळय्नाफुडे एक आश्वासन मेढता. तश्श आमाल चित्तांतु भक्ति उत्पन्न जाँव्का म्होणुचि विविध प्रकारचें दृष्टांत दित्त आसति, whichever appeals to you try to understand and try to develop or let that intensity in your bhakti develop, don't be satisfied with "I feel a lot of happiness when I sing bhajans, that is all." When you are being swept away कस्ली तीव्रता आस्ता, तश्श भक्तिंतु एक तीव्रता येँव्का.

गृहस्थम् अतिथिः ... एक अतिथि आस्स, वेळ काळ पळय्नातिलें, अरे आत्तं भूक जाल्या, आत्तं खंयिं हांवेँ आश्रय घेंव्चो ? हां, बरों एक गृहस्थ आस्स, हागल घारा वचुल्यारि थोडे दिवस rest कोर्येद, एक दोन दिवस, माग्गेरि यात्रेंतु परत प्रवृत्त जाव्येद म्होणु

**O DEVA, my Pranams at Your Divine Feet.**

**Let my Pranams be in my Deeds.**

**To offer our Pranams & this Prayer, we sponsor this page**

**- Shalini, Uma & Arun Bolangdy.**

तश्शिश गृहस्थालें, एक बरे गृहस्थालें घर . घराचि आशा कर्ता अतिथि, यात्री . दीनः प्रभुं धार्मिकम् . दीन आस्स, आपतकालीन परिस्थिति, माक्का पैसो जायि, **he has to tide over these financial problems**, कोणा लागिग वोच्येद ? बँन्कां थाव्नु **loan** काडू जाय्ना . कल्ल परिस्थिति? ह्या परिस्थितितु कल्लें कोर्चे ? एक धार्मिक कोणयि मेळ्यारि 'प्रभू' कोणयि मेळ्यारि ... प्रभू म्हळ्यारि सामर्थ्य आशिलो, **he can help, may I get hold of somebody who can help me in this situation**. तश्शिश एक तावळी किल्ली एक तीव्रता आस्ता . किल्लें अहंकार आस्ल्यारि, माग्गेरि त्या वेळारि सगळें सोणु **help me** म्होणु म्हण्ताति . ही एक भावना तें एक लक्षण भक्तिचें . **They are all facets of bhakti, coming out in these examples**.

दीपं संतमसाकुल ... आकुल जाल्ला . काळोकु जाल्ला, काळोकांतु कल्कि आवाज येत्त आस्स कल्लें कोर्चे, माक्का कल्लें दिस्सना . एक दीवो आस्ल्यारि पूरो . **So**, काळकांतु त्रस्त जाल्लेलो, दीपाचि कश्शिश आशा दवर्ता, कल्लेंयि, **let me have some light** म्होणु तश्शिश परिस्थिति, ती तीव्रता आमाल भक्तिंतु येंव्का . शिखिनं शीताव्रतः ... मस्त थंडी आस्स, त्या थंडींतु एक **just a fire to warm my hands** मेळ्यारि हाय जातलें . ती एक भावना आस्स तश्शिश सगळे **facets** म्हण्ताति आमाल भक्तिंतु आय्ले म्हळ्यारि, चेतः सर्व भयापहं व्रज सुखं शम्भोः देवागेलें, भवानीशंकरालें चरण कमल चेतः व्रज सुखम् ... चरणांतु शरण वच तूं . माग्गेरि हें सगळें कल्लें दृष्टांतांतु तें भय्य आनि दाकय्ल्यां आपतकालीन परिस्थिति ज्यो दाकय्ल्याति, सगळें व्होळणु वताति हॉ ..... जाल्यारि आमाल भक्तिंतु तश्शिश तीव्रता येंव्का म्होणुचि तुम्मि साधना कर्त आसति . गोम्टें कोर्नु कराति .

(Concluding Prayers)

(Transcribed by Shrikala Kodikal)

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# JAGADGURU SPEAKS .....

H.H. Sri Bharati Tirtha Mahaswamiji

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## FOLLOW DHARMA MÂRGA AT ALL COSTS

Man can learn many lessons from the *Ramayana*, *Mahabharata* and the like on how to be and how not to be, and what can be done and what should not be done. For example, we must learn how Dharmaputra adhered to *dharma* under varying circumstances.

We must never be like Duryodhana. Despite the Pandavas being good, he was always looking for blemishes in them. This is the nature of bad people. Persons with wicked tendencies will never see the good in others; they will only be keen to spot out shortcomings.

न तथेच्छन्ति कल्याणान् परेषां वेदितुं गुणान्।  
यथैषां ज्ञातुमिच्छन्ति नैर्गुण्यं पापचेतसः॥

Whoever aspires for wealth and prosperity must first stick to the *dharmic* path because *dharma* and wealth are inseparable. They are always together.

अर्थसिद्धिं परामिच्छन् धर्ममेवादितश्चरेत्।  
न हि धर्मादपैत्यर्थः स्वर्गलोकादिवामृतम्॥

Similarly, one must not harm those who follow the paths of *dharma*, such as *ahimsa*. One must understand subtleties of *dharma* before sitting in judgment on anything. Besides, prosperity won by cruel means is doomed to perish. Only that which is earned through just means will reach the children and last for the next generation also.

न तद्वलं यन्मृदुना विरुध्यते, सूक्ष्मो धर्मस्तरसा सेवितव्यः।  
प्रध्वंसिनी क्रूरसमाहिता श्री - मुदुप्रौढा गच्छति पुत्रपौत्रान्॥

Therefore, we bless all to remain in the *dharma mârگا*.

(Courtesy : Tattvâlaka)

**TEACHINGS OF  
SWAMI ISWARANANDA GIRIJI  
MAHARAJ**

**108 NAMES OF DIVINE MASTER  
SHRI DAKSHINAMURTI**

(Continued)

101) स्वाभाविक-सुखैकात्मा

Embodiment of uncaused bliss.

102) स्वानुभूतिरसोदधिः

Ocean of sweetness of self-experience.

The last eight names are fashioned out of the last word 'svaha' of the basic *Dakshināmurti* mantra. That word aptly stands for complete offering. The majestic course of the *namavali* nears its ultimate consumption in an ocean of unfathomable silence and sweetness. Both the above mentioned names are excellent samples of this sweetness and they have to be tasted only through deep mystical sense.

*Sukha* and *Dukkha* from the foremost of the dual-principles (*dvandva*) that are caused by *prārabdha*, the effect of action done in previous lives. Because of this fact *sukha* becomes an 'external' condition (inspite of being a subjective experience) and of intrasient nature. Hence Gita advises us not to give in stature of an achievement but take it as something to be borne with (*titikshā*). The soul cannot be sustained by such artificial effects. Intense dispassionate and enlightened search indicates that there is a joy that is unconditional and hence '*svabhāva*' to the soul. When that joy is experienced, the soul's fullness is revealed, all sense of lack vanishes, *krtakrtyatā* ensues. Hence this *svabhavika-sukha* is the real and only *svarupa* of the self.

This *svarupa* of the *paramatman* mentioned in name hundred and one is realized through self-experience (*svānubhuti* of name hundred and two) yeilded by *Samvit sādhanā*. *Samvit sādhanā* should be rasamaya, a process of



unravelling of soul-essence, a rapport. Then only it will lead to *Brahman* that is extolled in the *Upanishads* as “रसौ वै सः He indeed is pure rasa.” The teachings of *Brahma-Prajapati* to *Indra*, of *Yāgnavalkya* to *Maitreyi*, of *Sanatkumāra* to *Narada* and of *Varuna* to *Bhrug* strive to convey this *rasata* and the subtle nature of *sāadhanā* in those last stages of *svānubhuti*, where the least differentiation is to be given up gently and naturally, even as the rivers give up their characteristics when they enter the ocean. The ‘*rasa-udadhi*’ of name hundred and two implies this.

103) स्वाराज्यसंपदध्यक्षः

He who presides over the wealth of self-revelation.

104) स्वात्माराममहामतिः

The excellent perception of the one who revels in his own pure self.

Both these names apply to the final state of self-realization *Dakshināmurti* appears here as the *jivan-mukta*. After the mention of the ocean of the sweetness in name hundred and two, ‘*sampat*’ and ‘*mahāmati*’ of the following names seem to hint at the realization of the *Sat* and *Chit* aspects of *atmasvarupa*. In the *Shānti-mantra*, where *Trishanku rshi* speaks of his self-realization. We have similar expression like द्रविणं सुवर्चसं सुमेधा अमृतोक्षितः... I am the shining wealth, the great intelligence dripping with nectar inexhaustible.

Rajya commonly means kingdom. It is connected with the word ‘*rājā*’ (king) which simply means ‘the distinguished’ or ‘the lighted’. Therefore this ‘kingdom’ is the power (सत्ता) of ruling or authority that arises out of self (sva) enlightenment (rajya) and hence it is स्वाराज्य संपत्. We have observed in a previous name that Indian kings rule their kingdom in the name of and under authority of their presiding deities. Similarly a realized person enjoys and used his freedom and light under the *adhyakshatā* of his *ishta* or, more aptly, his Guru, the *Dakshināmurti*.

Same applies to name hundred and four. The *Mahāmati*, great perception or vision, of the Guru enters into the disciple

to make him *svātmārama*, one who delights in his own self and not in external objects. All along the *sādhanā-path*, it has been the effort of the disciple to ‘surrender’ to the light and power of the Master so that He may be his eyes to see and heart to feel the Truth of himself. *Shravana-manana-nididhyāsana* is to be understood in this sense only. And now the Master takes complete hold. There is no separate *mati* or *shruti* or *stithi* of the disciple. Because in *ātman* there is no place for any difference – not even of disciple and teacher. So now it is only *mahāmati*.

105) हटकाभजटाजूटः

Whose matted locks of hair are aglow with golden radiance.

Two previous names have already referred to the *jatā* of the Lord. There the focus was on the spread of the locks and their connection with Ganga. Here our attention is drawn to their brilliance. *Shiva*’s hair is described as tawny hue (ताम्रजटा) and also of golden colour. Copper and gold are highly psychic metals and considered ‘pure’ in that respect and used widely in utensils of worship and talismans, icons etc., their radiance speaks for a psychic aura. The matted-locks, as already stated, are symbols of austerity. The combination of golden brilliance and *jatā* seem to point to the magnificence of *Ishvara* for whom *jnāna* is *tapasyā* (यस्य ज्ञानमयं तपः).

(Continued)

(Courtesy : Samvit Sādhanāyana, Santa Sarovar, Mt. Abu)

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## LEST WE FORGET

**P.P. Shrimat Anandashram Swamiji  
on Vantiga**

**“If all paid Vantiga at the rate 1% of income, the daily as well as occasional services of the Math could be performed without any anxiety and the Sadhana contemplated by Us could be accomplished with peace of mind”**

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## **HISTORICAL SURVEY OF SHRI VENUGOPAL SHRINE AT MANGALURU SAMĀDHI MATH.**

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“In 1887 A.D. our eighth Guru Shrimad Pandurangashram Swamiji was invited to Kashi by Sanskrit Pandits to preside over the Akhila Bharata Sanskrit Pandits conference to be held there. As He was great Sanskrit scholar His presidential address at the conference was not only scholarly but in chaste Sanskrit. At the end of the conference He was given a warm send-off. From Kashi He had to return to Shirali via Bombay. His scholarly fame was so much that people outside our Saraswat community also were very much impressed by Him and invited Him to Bombay before leaving to Shirali, which He happily agreed. During His stay in Bombay He came to know of a beautiful marble idol of Bhagwan Venugopal which was available for sale. The sculptor of the idol had been waiting to sell it for the past one year but couldn't find any buyers. His holiness saw the idol and was attracted by its beauty and grace, immediately purchased it for a fair price of Rs. 50/-. The idol is made of marble of the best quality and stands 33 inches high weighing about 50 kgs. His holiness had a great desire to install a idol of Krishna in Mangaluru right from day one and now as if a miracle He had one of the most beautiful idol of Krishna with Him. The idol was brought to Shirali from Bombay by Swamiji. The question as to where and when the idol is to be installed came up. At this juncture, Vedamurthy Narayan Bhat came forward and offered to bear the cost of the project and requested Swamiji to install the idol in Samadhi Math, Mangaluru. His suggestion was readily accepted by Swamiji. It took about a year and half to construct the Garba Griha and make other arrangements. His Holiness being a great astrologer Himself fixed the most auspicious muhurat - Shalivahana Shake 1810, Sarvadhari Samvatsara, Magha Bahula Tadige (18-2-1889) Monday was the day. At noon the idol was duly installed with Vedic rituals, Swamiji graced the occasion and installed the idol with His own hands. Vedic rituals and programmes went on for next seven days.”

Original article written by Sri Dattatreya Gulvady in "Sri Venugopal Pratishta Centenary Celebrations Souvenir".

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# SANTA ĀRUR UMĀBĀI BODHĀMRIT

## - V. RAJAGOPAL BHAT

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### CHAPTER FORTY FOUR

तुजवांचोनि अन्य नसतां । मीं-तूपणा कैसा ये ताता ।  
मीं -तूपणाविण सर्वथा । प्रेम कैचें उद्भवे तें ॥३॥

O Sadguro, when there is none beside You (You being all-pervasive), how can ideas like I and You arise? And without this duality, how can Love arise in heart?

जगीं जरी नसे द्वैत । तरी कैचें प्रेम होय उपस्थित ।  
कैचा मानसी भगवंत । येईल ध्यानीं आमुच्या बा ॥४॥

If duality is not there in this world, how can Love make its appearance? How then can God appear to us in meditation?

एका गृहीं एक पुरुष । बैसला तेव्हां मन उदास ।  
दुजा येतां होय हरुष । त्या पुरुषासी तत्काळ ॥५॥

An example: One person is sitting in his house, rather dull and dejected. No sooner another person enters, he will be happy at once.

दुजा येतां प्रेम उपजे । म्हणोनि मनासि हरुष होईजे ।  
एवं द्वैतेचिं प्रेम हें साजे । हें सिद्ध होय निधारिं ॥६॥

When there is another, Love springs up and, therefore, happiness fills the mind. This proves definitely that dvaita or duality is essential for Love to arise.

तैसें तुझ्या मूर्तिदर्शनें । मानसीं अथवा प्रत्यक्षपणे ।  
प्रेम उद्भवे निश्चये तणे । एवं द्वैतेचि प्रेम भरे ॥७॥

Likewise, on beholding You either mentally or directly face to face, surely Love is born. Hence, Dvaita(duality) alone fills us with Love.

द्वैतावांचुनी नुद्धवे प्रेम । प्रेमाचा तो कोटुनी उगम ।  
तुझ्या स्वरूपाची गोडी परम । कारण यासी अन्य नसे ॥८॥

Without Dvaita, Love does not spring up. Your swaroopa is so sweet only because of this dvaita. There is no other reason.

आधीं धराया मूर्ति सगुण । द्वैतावीण न होय जाण ।  
कीं माझी सद्वरूमाउली म्हणोन । उद्धवे आनंद तो पाहीं ॥१४॥

At the outset, we should cherish Your saguna(form with attributes) moorti in our mind. This is not possible without dvaita(I and You duality). Then, Ananda will well up within following my realisation that You are my Sadguru, the Mother.

तुझें प्रेम एक । होतांक्षणीं निश्चयात्मक ।  
आनंद प्रगटे त्यांतुनी देख । तेंचि निजरूप बा पाहीं ॥१५॥

When I realise for sure that Love, Yours and mine, is one in essence, Ananda will spring up and that Ananda is the true nature, Yours and mine.

तेव्हां कैंचा उरे भेद । एकचि ब्रह्म सहज सिद्ध ।  
तुजवांचोनि जग ना द्विविध । हाचि निर्णय दावियला ॥१६॥

Then, duality will disappear and there will be the dawn of realisation that only Brahman is the sole Reality and the world is not apart from You. This conviction You will confer on me.

(Continued)

# Little Ravikiran – NijaĀshwija 2020

## Swāmījī tells us

Anxiety for the future and regret about the past do not allow us to lead fulfilling lives.

Connect to God and Guru in your prayer. Seek Their help to let go of these two debilitating negative emotions.

### Navaspandana

Sādhanā– dealing with chintā and vilāpa

<https://youtu.be/qOgTuDNdtPY>

## Story Time- Kukrooooo!



Kitta Kombo was looking at his large family with pride and contentment. The little chicks were chasing each other. The hens were busy pecking at the titbits found in abundance on the rich forest floor.

Kitta Kombo played with the chicks and there was a lot of merry clucking going on, but behind the smile was a worried rooster. He had just caught a fox sneaking in this morning near the family home and that worried Kitta! “That fox is up to no good and is sure to come back to grab my family.”

Kitta Kombo was a handsome jungle rooster who lived in Dharma Forest. He lived with his large family and took good care of them. After all, he was the 'head' of the family of jungle



fowl. The sighting of the fox in the area this morning had him worried. He kept clucking as he marched up and downmuttering, "I've got to do something to protect my family!" he muttered.

Back and forth, Kitta walked, worrying endlessly. Ajji Hen roosting high up on the branch, was watching him. She crowed, "Hey, Kitta! Come up here!"

Kitta looked up at Ajji and gladly flew up.

Ajji enquired, "What is worrying you so much, Kitta?"

Kitta Kombo explained how a fox was eyeing the family and how worried he was. He was afraid the chicks will be targeted first – and they were so playful. "And apart from the fox, there are other predators too. We must keep our family safe!" he said.

Ajji looked down to see the chicks playing so wildly and freely without a worry in their little heads.

She nodded her head wisely, "You are right, Kitta! Let's pray together to the 'Vana-Deva' – the Lord of the Forest. He will surely help us out!" Ajji and Kitta Kombo prayed devotedly.

Later, they sat in silence. On the forest floor, the chicks continued to chase each other and the hens continued to forage for food.

Ajji said, "Kitta, crow three times loudly and let this be like a signal for the family to be on Red Alert."

Kitta did that

**"Kukrookoooo!!Kukrookoooo!!Kukrookoooo!!**

Less than a fraction of second later- the chicks stopped their

play and the hens looked up.

“Fly up here!” clucked Kitta loudly and in a trice – there was a scampering sound as the large family flew up to the nearest perch!

Kitta addressed the family. “Whenever any of you see a fox – you will crow three times like I did now. As loud as ever! That is the signal for you to drop everything and fly to the nearest perch – just like you did now. I hope I am clear. This is to be taken very seriously. I trust you understand.”

The jungle fowl said in unison, “Yes! We will obey your instructions! Kukroooooo!”

Kitta sighed in relief and said to Ajji, “I will sleep in peace tonight!”

## Fun Facts – All about Jungle Fowl

Junglefowl live deep in the forests in flocks. The dominant male has a large comb.

They live on the floor through the day in search of food and fly to the nearest trees when predators arrive. They also roost on trees at nights.

Junglefowl are omnivorous and eat leaves as well as small insects. They even eat small mice and frogs.

These birds regularly bathe in dust to keep the right balance of oil in their plumage – the dust absorbs the extra oil and the



dust falls off later.

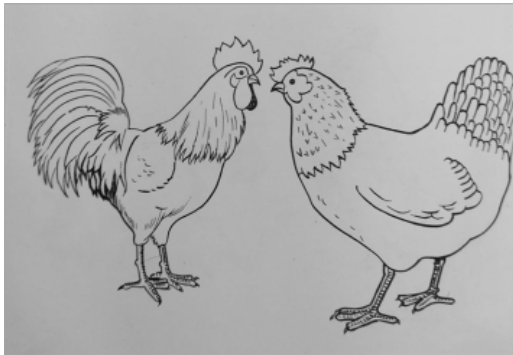
Junglefowl communicate to the others – they have distinctive alarm calls for predators on the ground and in the sky.

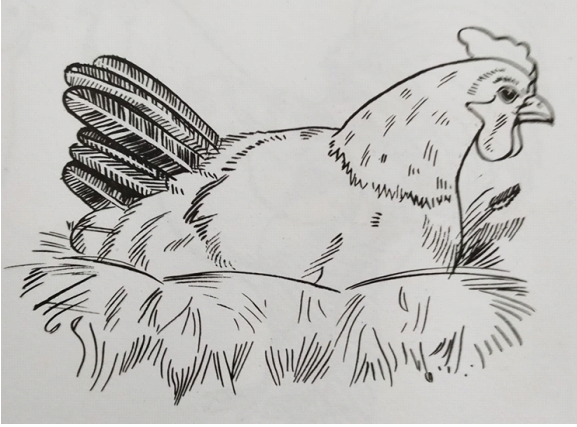
The tail of the male junglefowl grows up to 28 centimetres.

Junglefowl are very noisy and loudest in the mornings.

## Activity Time- Colour the fowl!

### Drawing and Colouring Time





## Riddle Time

What do you call it when it  
rains chickens and ducks?

(Foul weather!)

If fruit comes from a fruit tree,  
where does chicken come  
from? (A poul-tree!)

Chickens rise when the rooster  
crows, but when do ducks get  
up? (At the quack of dawn!)



## Ponder Awhile- Pumu's problem,

'Do you think it is the chilli I ate?  
Or it could be the hibiscus flower  
that I sniffed at.' And so had begun  
Pumu's lamenting hour.

Pumu, the little jungle fowl  
was a bright bright shade of red.  
How he looked was the main cause  
of anxiety in his head.

He was afraid of going out  
'I'll be caught by Fox or Bear!  
They are so sure to spot me  
with the colour that I wear!'  
He wondered how it happened,  
stupid reasons filled his mind.  
Chillies and flowers were some of  
the trouble-makers he could find.

Filled with anxious moments,  
or crying over actions done,  
Pumu was a complete mess!  
No joy, no friends, no fun.

He noticed how the other fowls  
had excuses by the score -  
They'd up and flap, 'No time for play!  
There's homework and much more!'

So Pumu went to the big wise owl-  
Komi was one to respect  
'Revered One, there's something I must  
change, add, or correct.'

Komi looked at Pumu-fowl  
with his big black knowing eyes.  
'Think over it, and then come to me  
at tomorrow's sun-rise.'

So Pumu flew to his branch-bed  
up on his mango tree,  
and kept aside his worry and fear  
and his constant 'Woe is me!'

He had to come up with ideas.  
They just wouldn't up and pop  
if he was worried or fearful.  
So, those thoughts had to stop.



A prayer to the Jungle God..  
A prayer to Komi the Owl...  
It was then that an idea bubbled up  
In Pumu, the jungle fowl!

The next day in the morning  
the fowls were stunned to see  
Pumu covered in dark green leaves  
Camouflaged completely!

He'd figured out a way to fool  
the jungle carnivore!  
Accepting his colour he had kicked



his lamenting out the door!

Soon Pumu's friend-circle grew  
There was no sign of the morbid fowl!  
Watching with happy approval,  
was Komi the wise old owl.

## Āmchī world – What's a Kōmbō



A rooster is a Kōmbō  
A hen is a Kombqī or a  
Kuñkaḍa

An owl is a Gugumu  
A chilli is Mirsāṅga  
A hibiscus flower is a  
Dashṇe-phūla

## Long ago... How did the rooster go on the banner?

Kārtikeya's emblem on his flag is a rooster. How did he get up there? Well, there are two stories about it...and several ways in which you can interpret either of them.

Tārakāsura was a terrible demon. Strong, he brought pain and destruction in the lives of both men and the Gods. The Gods

prayed to the Devī and She promised that She would take birth as Himālaya's daughter and marry Shiva. Their son, Kārtikeya, would vanquish Tārakāsura. It happened just as the Devī promised it would.

The Gods were thrilled! Vishṇu, through Garuḍa, gave the little child a peacock and a rooster to play with. Vāyu, the God of the Wind gave the child a banner with the emblem of a rooster.

Another story talks of the terrible demon brothers Tārakāsura, Sūrapadman and Siṃhamukha. Kārtikeya and the demons went to war. Kārtikeya vanquished them. Sūrapadman, realising that he was up against a tremendous Divine Force, ran away and took the form of a mango tree. Kārtikeya followed him and threw His spear, His Shakti, upon it. The spear split the tree into two. From one half arose a peacock and from the other, a rooster. Kārtikeya took the peacock for His vāhana – His mount – and placed the rooster on his flag.

## Our Heritage – The Thiruchendur Murugan Temple

When Sūrapadman, the terrible demon was killed, it was a momentous occasion for man and gods alike.

To commemorate this victory over evil – the Thiruchendur Murugan temple was built in Tamil Nadu. This temple is on the shores of the Bay of Bengal. The main gopuram has



nine storeys with nine kalash atop the gopuram.

Every year, the Sūrasamhāranam Festival is celebrated in this ancient temple. In this six-day festivities – the slaying of the demon by Lord Murugan is enacted. Thousands of visitors participate in the festival.



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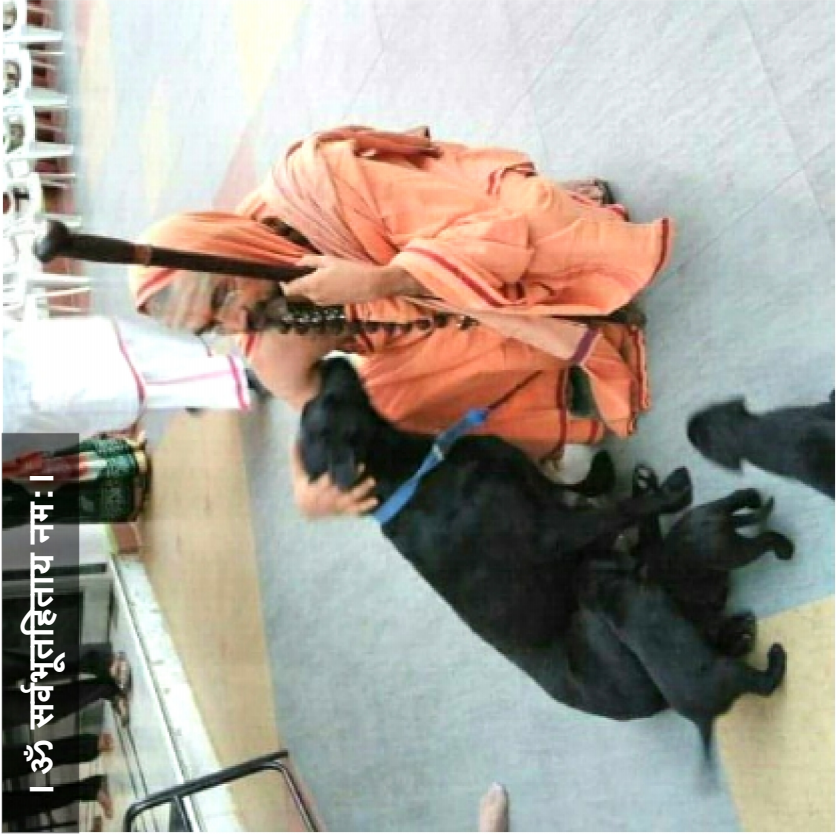
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Credits:

Editors – Dilip Basrur and Dr. Gaurish Padukone

Illustrations – Veena Chandavarkar

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